iards. The mental processes and culture of the Filipinos were those of the Latins.

For a score and a half of years, the American conception of good government has been modified to meet Philippine conditions ; American laws have been bodily or partially transplanted to the Philippines 5 American educational methods have been applied, and American thought has been predominant. Accordingly, there could be no other result than that democratic institutions, as fostered under the Constitution of the United States, should become known in the Philippines, and should there meet, and to a great extent overcome, the more conservative notions of Spanish times.

While the Constitution of the United States as a constitution was not in force in the Philippines, the influence of the document has nevertheless been felt. The federal and state governments have been taken as models for Philippine legislation. Any number of American constitutional ideas will be found embodied in the Constitution of the Philippines, while other ideas of a similar tenor will continue to affect the lives of the people outside of the constitution. It will be natural to expect that even upon a severance of relations with the United States, certain of the American constitutional institutions will remain, while others will disappear or become blended with later innovations.

Notwithstanding the long Spanish domination of the Islands and notwithstanding the shorter although more potent American control, native traditions and customs in their essentials have remained unaffected. Outward form

has changed, but inward thought has not changed. The Filipino has neither been transmuted into a Spaniard nor an American. What we might call the Filipino soul has survived the centuries of contact with alien races. The Filipino has taken the gifts of foreigners sometimes because he had to and again because he wanted to, without, however, giving up his own national consciousness. And this is as it should be.